AMERICAN ART FRAUDS.

LETTER FROM JAMES JACKSON JARVES. WHO ARE THE RESPONSIBLE PARTIES !- PSECOO ARTISTS AND PSEUDO AMATEURS-THE SINCERS

ARTIST'S METHOD.

To the Editor of The Tribune. SIR: It is to be regretted that the Court, in the late trial of Connelly agt. Healy for libel, etc., confined itself solely in its decision to the question of defamation of character. So far as the art frauds are con cerned, the charges against the individuals assailed and the general stigma on American sculpture in Italy remain where they were, but unfortunately with increas bitterness of personal feeling. One cannot wonder at this result. If Healy has been actuated solely by the taudable desire to put an end to an abuse affecting national character abroad, he should not be made to suffer a criminal sentence, while on the other side, if there be no grounds for his accusations, it should have been clearly shown by straightforward means, and that mere personal abuse has been made the minor scope of the case against him and his organs. The Court possibly was in competent to decade the art problem, but there were ways enough to have brought the real issue so unmistakably before it that public opinion could not have been left, as now, irritably divided as to facts. Although what constitutes an art fraud should have been first settled before naming the culprits, it was from the outset left vague by the accusers, whose attacks long before the trial came off had made of the whole question a quarrel of individual interest rather than a candid fight for truth. Thus it has happened that the sole point definitely settled to the litigants is the meaning of the Tuscan law of libel. Having experienced its tender mercies in the form of fine and impris on one side, and disappointment of damages and the nonclearing up of character on the other, let us hope that the appeals to higher courts will be confined to bringing out the real facts and discarding all the animosities which have hitherto clouded the matter. Intemperate, veroose lineubrations and loose accusations prove nothing. If Messrs. Councily, Mead, Turner, Gould, Park, Harriet Hosmor, W. Story, and the rest of our sculptors are guilty of the practices charged, let it be indabitably demonstrated without boring the public with irrelevant topics. We do care for the good name of American sculpture, but not a straw whether Mr. Healy approves or not of what Mr. Connelly, or any other artist he dislikes, wears, whose society he keeps, or any of his individual habits and predilections, and still less whether he was once a dentist, tradesman, or shoeblack. There is only one question that is our concern: Is be expande of doing the work he salls as his own t Its merit is a separate affair, for a man may be a very genuine sculp-

I will now try to show the true character and limits of this question and who are responsible for art frauds.

It is by no means a discovery of Mr. Healy's. Long be-

and still a very poor one.

fore he saw Italy it was a topic of discussion in the sti dies here. Generations previous, doubtless, like causes had produced similar effects. Art fraud is as old as art itself, because such is human nature that no sooner does a good idea or invention come into being than its counterfeit appears beside it, and often for a while gets the upper hand. All that Mr. Healy has done in the abstract as regards the question itself is to give newspaper publicity to current opinious against his own countrymen which, even if well founded, do not make them worse sinners than others, against whom no such hue and cry has ever been raised.

Take the well-known instance of Count d'Orsay, who gained distinction and money both as painter and sculp ter, was made Director of the Museums of France, and yet was colled to have "palettes made with the names of the colors painted in their order on the rim," because he could not distinguish one from the other. actual work was beneath criticism, but his ostensible work was praised, for he employed at regular salaries capable artists, carefully hidden the sight of his patrons, to do his work. It his case there can be no question of downright art frand, with the intent to gulf the public, and he may stand as a full-blown type of this class of impostors, and a notah example of the transient success that sometimes attends

How about ourselves in the same "line of business P D'Orsav coveted social distinction and the reputation of artistic accomplishments even more than money. By his career, like all things based on a lie, proved a wretched diasco, and brought him no true satisfaction As a people we care more for riches than fame, and for fame chiefly as it helps to wealth. We like to be repute even to keep up appearances, and cover up the spuriou It is sufficient to scenre the in Hence in our self-delusions there is a superficiality is sympathy with our average notions of cuiture, genius duty, and life generally. This is a fleeting psychologcal phenomenon of an ambitious, youthful race, which imperfectly recognizes or comprehends its aesthetic and intellectual ideal, but is steadily opening its eyes to a sounder appreciation of its pu poses of being. Meanwhile defined and interpreted by the average cit zen solely in the plane of his material faculties, guided by his business free and healthful existence. Patrons and preview it through the medium of a false atmosphere. sequently our art is in the main a vulgar drudge to hus Our untrained, amenthetic buyers either look for great bargains in the limited ranges of the realistic or s mental art which alone pleases them, or else take pride; the puras-proud estentation of valuing objects according billie of the demand for a purely business art rests will the general buyer, who unwittingly becomes the real au ther of art frauds. He is exceedingly critical—obst-nately so in his ignorance—and as indifferent to advice in his own interests as a steam engine to attar of roses. If he would but study art with the same cornestness h gives to science or whatever advances his material wealth, he would speedily create so high a standard of taste as to drive all charlatans to the wall and indu the feeble though sincere artist to seek some occupation

more compatible with his own and his country's good. I trust we are slowly seitling down to this condition.

Meantime, pseudo art is very profitable. It is fashion
able to have a taste. There is no end of great men among ns to erect monuments to, and of volunte rs to tak them on "contract," fresh from pursuits which give them solid advantages over the quiet, true artist in knowledge of the ways of obtaining them. Hence ou deluge of business-art made "to order" like a ship or locomotive, but less wisely guarded in the specifications from ignorance on both sides. Art thus falls into the hands of the born and-bred money-getter-with what for lorn results we shall better know when we have as a people, risen to the level of a more wholesome judgment

What have we a right to expect of a man, "contracts' in hand, who, coming to Italy to establish his studio. exclaims on seeing the enviable fortune acquired in twenty years by another, "in ten years I wi be richer than he!" and means to be as good as his word? What, too, of him whose first care after setting up an imposing studio, with a sign as staring and voluminous as a patent medicine advetisement at home, is to secure a staff of skilled workmen to put his "ideas" into marble, naively telling them his intentions, and stipulating that they be "rapid" workers! He gets his hands at cheap wages, stocks his shop with manities, dear at any price and soon does a flourishing trade, as with the style of patron he runs down, suited to his goods. There may be some merit in details, even when the main "idea" is a grimace of art, for the Italian workman never loses his trained skill or his invention if a fair chance be given him. Our countryman might go on in peace with his apurious art were there no Nemesis pursuing him in the envy of rivals not quite as successful, and of the dire necessity laid on him of constantly masquerading as a genuine artist to keep up the confidence of patrons. Hence the perilous wiles to accomplish this delusion, and head off the pains and penalties which environ all aufounded pretensions. But the pseudo artist who supplies the demand created by the pseudo amateur is not more blameworthy than those who make his existence possible. If we plant tares, of course we reap weeds. Why then lose our money and temper in fruitiess lawsuits? By sowing better seed in the public mind, in good time we shall get a better crop.

Now let us look a moment at the manner of proceeding of the sincere American artist who comes here really to pursue his profession. Instead of haunting hotels and salons to wayley buyers, he does not even "hang out hi banner on the outer wall," but quietly frequents the oums, studies all good work of every age, designs and models from nature, and otherwise modestly but actively pursues his calling, frequently unknown to the oldest resident, until a well-carned reputation makes it impossible not to know him. Speaking reverently of the dead, such was the career of Hotelikiss. Of the living, I know one sculptor who has already quietly labored fiv years on an ideal motive, spending \$800 on one model alone in that time, with the steady determination to achieve his purpose, if it be in him so to do. His thought is original and in the spirit of the age. Something more than perseverance, modesty, and sincerity, are requisite to make a complete work of art; but whether he succeed

or fall, his effort is a cenuine one in the right track, and his example excellent

The public has the right to demand that an artist should demonstrate his capacity to do the work to which he puts his name, whatever may be its quality or merit. In spate of the pretty tints and airy flights of soap-bubble reputations, they soon collapse. Once, however, an artist establishes his innate power and creative ability he may then legitimately use whatever aid he requires to cheaper and expedite his special art. He has become a "master," and his responsibility is limited to seeing that nothing leaves his studio which does not unmistakably bear the stamp of his matured mind and touch, and is not fully up to his own standard of execution. The Twelve Apostles of Thorwaldsen were set up in clay and put into marble by his pupils and workmen, but on his designs and under his supervision. He had won for himself by indisputable talent this right. If any of our American sculptors here after feel aggrieved by suspicions of spurious work, they have only to design, model, and execute an original composition under conditions of easy attainment which admit of no deception, and the suspicions will vanish like smoke into the pure ether, leaving no smut behind. JAMES JACKSON JARVES.

Florence, Italy, Dec. 6, 1875.

GERMAN TOPICS.

DRESDEN IN DISFAVOR

AMERICANS DESERTING THE SAXON CAPITAL-VEX-ATIOUSNESS OF GERMAN TAXATION-SINGULAR HOSTILITY TO AMERICANS - THE AMERICAN RELIEF SOCIETY.

FROM THE REGULAR CORRESPONDENT OF THE TRIBUNE.] BERLIN, Dec. 1 .- It is reported, and, I have reason to believe, with truth, that the American population of Dresden is rapidly falling off. The same is true, of course, of the English, and for the same reason; but as that fact appeals less keenly to our patriotic interests, it will be sufficient to consider the Americans alone. The cause of the exodus is the same as led to the American Revolution-taxation without representation. In no other country in the world does the tax-gatherer represent so complete and effective a system, in no other does he reveal in his work such a diabolical consciousness of power. In no other, probably, does he collect with so little cost to the State such large levies at such a demoralizing rate. The system reaches its climax in Prossia, and the other States can only imitate her sublime example. The light-hearted and fair-haired Saxons, whose capital on the banks of the Elbe is a beloved resort of tourists, were late in applying after Prussia the more refined and ingenious forms of taxation to their foreign guests; but the resolution once formed, it seems to have been carried out with fatal energy. They have killed the goose which laid the golden

It may be of interest to Americans to know the sort of taxes which simple living here exacts of them. I will take Berlin as a specimen city. An American here in professional business and keeping house pays as personal taxes: 1. A municipal income tax; 2. A so-called Klassensteuer, a State tax from which the poorer people are exempt; 3. A Gewerbesteuer or professional tax or license; and 4, A rent tax, or 6 per cent on the amount of rent paid by him. The first tax is universal, and is extorted even from American students at the Univer-The second is paid by all Americans who are technically domiciled here. The third is imposed of course on Americans who are pursuing any calling recognized by the laws. The fourth is paid not by persons who rent furnished lodgings, but only by those who rent an entire Wohnung or dwelling from the owner of a house. These imposts are light, neither singly nor in the aggregate. When all four are imposed the average aggregate to be paid will reach about \$50 in every \$1,000 of income, a fact light (reason, consciousness) of men. oward Germany as the land of cheap living.

Another element to be considered by this latter class is the growing dislike in which Americans are held in Germany. This springs from a variety of causes. There is first the economic or pecuniary cuson. The traveling Americans have made the hotels better indeed, but dearer: the domiciled Americans, being determined to live well, have turned the heads of the German youth and the German shopkeepers, and finally the American heiresses carried off the most desirable matricoonial prizes. Then comes the patriotic reason. While many Germans were once giad to find a home in the United States they have no sympathy with their countrymen who, since the formation of the new Empire are still attracted away from the Fatherland. Finally, the Germans believe that during the late war the whole American nation was auxious to intervene for France. Did we not send contributions for the relief of the French sufferers, and are not the French going to build a Gallie watchover in the center of New-York harbor ! In the oress there is a systematic effort to discredit Amerian institutions, and the feelings of sensitive Americans, who can read the journals and keep awake, will find plenty of cearse and heartless affronts. The worst of these are in the Liberal press, and beamed by the very men who have but just returned from their exile in America. The Government press is very fair, and so is the Government itself. It is clearly degrous of cultivating the very best relations with the United States, and by the recent decision about the Naturalization Treaty of 1868 has deliberately turned its back on one of its best friends but most candid critics.

While I am writing of Americans I ought to mention two other events of the day. One was the first annual meeting of the American Relief Society, a charitable body organized last year for the purpose of affording systematic relief to destitute American citizens who may happen to be at Berlin. During the first year some 1,600 marks were collected and paid into the treasury, and about 1,000 marks were disbursed to needy persons. But one curious fact is evealed by the first year's experience. In a previous letter I spoke to you of a class of adventurers who, having fled from Germany to escape military service, remained long enough in America for naturalization, and then returned to live in Germany without bearing the obligations of citizenship anywhere, They are the men who are continually naking "cases" under the Treaty of 1868. If such nen have no moral claim on our Government, how much less have they on the charity of individual Americans ! Yet this is the class that have been almost exclusively relieved by the society. Out of two score of cases only one was that of a born and bona fide American citizen. In these circumstances it is not strange that many members are in favor of suspending such a misused institution of charity but it was finally decided to try the experiment another year. _

"THE LANDLORD OF NEW-YORK."

AN ENGLISH ESTIMATE OF WM. B. ASTOR. We rather wonder why one feels a slight contempt for a career like this—a contempt deepensive rather than lessened by the charm which very great wealth, like very great power in any other stape, has for the imagination. Tried by all rules, William Astor was a very excellent critizen. Tried by the rule—of political contomy, he was a most excellent critizen—a man who, instead of westing wealth upon ismself, or nearding it unused, or parperizing his neighbors by lavish gifts, employed it in the most beneficial way—devoling the whole, or nearly the whole, of his profits to reproductive understakings, railways, nunes, and above all, usern bandlines. Tried by a higher standard even, there was little to cavify from a sense of duty which, nowever narrow, was sincere, and his personal character is believed to have been without a stam of any kind. He was bred and remained through life an unoltravieve member of the Episcopia (Charch, and never neglected any exceenal duty of a church-member, giving up attendance only when his are made the ascent of the charch-stope as suffering to him. If his will is found as respectable as his life, there is no fault in it on which a critic can take hold. And yet the instinctive feeling that this man on the whole lived a poor life must be the correct one. He had power his him as particularly with such a family had ory, he ought to have been more of the most real and effective kind, and ne did not care to use it; but while always increasing it, left to behind him for others to use or mesuse, independent of his control. There is no reason why he should be blanned, any more than any Lagian millionarce who, equally with film, buries his talent in a napkin; but one feels in his case an extra some of disappointment, as if, living in such a country, with such a tanuly plastory, he ought to have been more original, more spiendelly generous, more of a recognition of the armonester of the coverage of power had not even expend the sense which power like his would in some few minners have called form We rather wonder why one feels a slight

LETTER FROM PROF. TAYLER LEWIS. THE DARWINIAN OR SCIENTIFIC NOTION MORE ME-CHANICAL THAN THE SCRIPTURAL-EVOLUTION IN THE OLD AND NEW TESTAMENTS-ST. JOHN VS. HERBERT SPENCER-SIGNIFICATION OF GENESIS. To the Editor of The Tribune.

Sin: In all the late anti-theological discussions there has been nothing more false and unfair-not to speak of the shameful ignorance it sometimes be trays-than the constant assumption that evolution is the opposite of the Bible idea of creation, or of creation in any sense as denoting the production of new things or new forms of things by a personal Divine will. Still more opposite to all sound thinking is the ignorant use of the term mechanical as characteristic of the theological in alleged distinct tion from the scientific idea. It is etymologically false, if the term is used as denoting production by machinery. It is still further from any rightful application when used as synonymous with arbitrary sequence without causal nexus. In this sense it more correctly characterizes certain scientific theories of causality which deny any such vital nexus in things other than the things themselves, or the bare fact of phenomenal sequence making the law or the generalization to which that name is given. In other words, law is reduced to an empty algebraic symbol. It would have been equally law, according to this way of stating it, had it been any other sequence of any other facts taking place in any other order. Whatever is, is law, be it what it may There is no necessity in it, physical or personal. Order also becomes a similar empty name for any state of things that may be conceived as existing. Like law, when thus regarded, it becomes only a fact, or series of facts, an effect instead of that true causal power which the Bible sets forth in what it says of the informing logos, the commanding Word which was "in the beginning" before matter, whether regarded as a precedence in time, or in nature, or that highest sphere of reality we call mind or idea. In opposition to this truly mechanical notion of

evolution which takes to itself the title of the scientific, and which is nothing but a series of facts eternally evolving, or rolling out, without aur other causal beginning or continuation than the facts themselves, stands the Scriptural doctrine of the Logos in Nature. (See especially John i., 1, 2; Coloss, i., 15, 16; Heb. i., 2; xi., 3, with the ad-nubrations of the idea in the Old Testament, Prov. iii., 22, 31; Psalm xxxiii., 6, 9; exix., 89, and the going forth of the Word" throughout "the days," of Genesis i.) The sublime dectrine presented in these passages may be overlooked by our modern theology, as is unhappily too much the case, and wholly ignored by our modern science, but it is our only escape from atheism. Its contrast with Tyndalian or Darwinian evolution that virtually excludes God may be stated in the very style of Scripture, with only an interchange of leading terms: "In the beginning," says the Bible, "was the Logos, and all things had their being through Him, and without Him was there nothing made (to use, for convenience, the defective Latin, factum est) that was made. In Him was life, and the life was the light of men, the light of every rational soul that cometh into the cosmos," The other doc trine speaketh after this wise; "In the beginning was the nebula, and all things had their being in or from the nebula, and without the nebula was there nothing made that was made. In the nebula was life, and from this life came the which will give pause perhaps to many who look all there, says Tyndall-Raphael, Newton, Shakespeare, all of us, all that we are or may be come, all that we have ever felt, thought, donesoul, life, body, sense, reason, memory, imagination -all that we call good and evil-all our actual, all our ideal-all, all was, in that ancient "flery cloud," No two modes of thought could present more of direct or even polar opposition. We are not concerned to argue at length the absolute truth or falsehood of either. The aim is simply to make a fair and lucid statement. We have no fears in respect to the ultimate decision. Who is the loftier thinker, St. John or Herbert Spencer? Who carries our minds the furthest in the depths of the infinite? It may be safely left to this human intelligence, whose character, rank, origin, destiny, are all concerned in

> Creamon is presented to us in the Bible under a twofold aspect. The New Testament doctrine of the Logos in Nature is addressed to the more inward or contemplative faith, as the spiritual power of diseerning "the suseen." "By faith we understand do, collect for their own benefit. This interest we will from phainomenon, evidence presented to the eye or to the conceptive power) that the worlds were put in order by the Logos, or Word of God, so that the things which are seen (phenomena) were not made or had their essential being) from things that do appear 'directly contrary to the view of the materialist, who makes the things of sease, "the things that do appear," the cause and source and necessary antecesdent of "the things unseen."

The earlier account in Genesis, though containing the doctrine of the Logos, and " the brooding Spirit," is outwardly different from that of Hebrews xi., 3. It is addressed to the sense and the conceiving faculty. It is phenomenal, optical, pictorial. It places before us the great evolution in its perspective, as it were. It makes us hear the Word, the mighty voice uttered in nature, as though divided into its sentences marking successive periods as it goes forth from the days of eternity." (Gen. i., Mic. vi.) "And God said: Be light, be life, be man." "And it was so"—"and it was so." It was not a transient voice, like the human speech that dies in the undulations of the air. Each going forth is the commencement of a new evolution, a new course of nature wherein the voice abides, speaking ever, making it what it was in the beginning, is now, and ever shall be till world shall end.

But aside from the phenomenal and the pictorial, there are also in Genesis words directly expressive of causal ideas. As has been shown elsewhere, there is the unmistakable language of growth, suc cession, birth, generation, bringing forth, outgoings (motsaoth), in a word, evolution-one thing, or one state of things coming out of another. Old minds saw this; thoughtful minds, contemplative souls, impressed by the grandeur of the style and its sublime suggestiveness, have ever seen it. In the creative account there are those transcendent utterances, and yet it is one unbroken evolution. There is nothing per saltum, no leaps, nothing to interrupt the continuity. It is like dropping a new power from a higher plane into the stream of an elder nature that flows steadily on beneath. It is something from the supernatural sphere, coming from time to time, whether suddenly or with noiseless step, and raising it to a level it wouldhave never reached of itself, or without such foreign aid. This is the Scriptural idea, and all science, all philosophy, may be safely challenged to show that there is in it any irrationality, anything that the highest intellect, human or angelie, might not glory in confessing. There is, moreover, in this creative account, nothing like the idea of machinery, or of a system of causalities so arranged as to be set in motion once for all, and continued in motion, by one original impulse. Such a mechanical view would be inconsistent with that idea of a word sounding on in nature, never intermitting the pulsations of its original atterance, -the only idea, it may be said, that truly conserves the doctrine of "the Living God," while excluding pantheism, and all confounding of God's immanent presence in the world with the world itself, or its physical movement in time and space. The term making is indeed occasionally used in the Bible, but it gives no countenance to the cchanical idea of outward fabrication. It is ever the Divine Word, the "living and energizing" divine idea, working from within or from the center of being, instead of the artificial notion of the workman standing on the outside and "moliminously," as Cudworth says, introducing his idea into the recipient material. That is the way of the human artist, but God makes the idea itself to be the living formative power. Such is the bigher conception of the creative work, the giv-

Land way, form to the mait

THE SCRIPTURE EVOLUTION. | tinction from the lower, yet still divine energizing in the origination of the primeval mass or force.

To those content with the mechanical idea, the term Genesis, as the title of the first book in the Bible, has become a mere name. It has little more significance for many who may be familiar with its etymological import. But with those who used the Greek Scriptures as their vernacular, the case was quite different; and hence it is that the Greek Fathers, who read the Septuagint version, are freer in their exegesis and wider in their views of creation than some modern theologians. The idea conveyed to them by the word Genesis was not alien to modes of thought derived from the cosmelogical speculations of some of the Greek philosophers. The world's genesia; the world's kosmogonia; it was the very antithesis of its mechanical fabrication. And yet this Greek word with which, as a name, we are so familiar, is simply an exact translation of a Hebrew phrase that many good people read over with little more conception of its pregnant significence than the Sadducees had of the depth of meaning contained in the familiar passage which our Savior quotes against them. The Biblos genescos, "The Book of Genesis," and the Sepher toledoth, or, "Book of the Generations of the Heavens and the Earth" (Gen. II., 4), mean precisely the same thing. It is the book of the Cosmology, if any prefer a synonym that may seem

more learned. Had the Hebrew become in time a philosophical language, from the roots that we have referred to would have been derived much of their cosmo and scientific diction; just as physical, physiological, genus, development, evolution, come from primitive root images, in every way as simple as the Hebrew, and-representing similar primitive ideas of birth, growth, and succession. Indeed, the Rabbinical writers who succeeded the old, undeveloped Jewish literature, did form just such a philosophical language, to meet the demands of their culture, and by just such a process as has produced our scientific technology.

But I must consult my readers' patience. There is much more that might be said on these topics. Evolution has become a popular theme for the news paper as well as the lecture-room. Its proper treatment requires abstract discussion, and this is the only apology that need be offered to the intelligent T. L.

Union College, Schenectady, Dec. 22, 1875.

A FACTOR IN THE FINANCIAL PROBLEM.

WHY THE NATIONAL BANKS SECRETLY OPPOSE THE SCHEME-A CONTRACTION OF THE LEGAL TEN-DER CIRCULATION NECESSARY.

To the Editor of The Tribune. Sin: Nothing can be more true nor more timely than the remark in your editorial about "The President's Speech" in to-day's TRIBUNE, that "we are not one step nearer specie than before it (the compromise currency bill) passed. We are making no sort of prepar ation for resumption; and when the date assigned for that event comes, unless we speedily rouse ourselves, we

shall not resume." This is sound, practical talk. No well-informed person now disputes the fact that our paper dollar is at present worth only 85 cents; that is, that a gold dollarwil ony .5 cents' worth more of any commodity than a paper dol ar will purchase. The problem for solution theu is Ho a shall the paper dollar be made worth 100 cents in We all admit that the reason that it is not now worth that sum is because there is more of it than gold can be found to redeem. If the question be asked, how much more i no defluite reply can be given; nor would it help the matter if there could be. But if it is asked, what portion of the currency is obviously redundant? the answer is at hand. It is unquestionably that part of it for which no provision for redemption has been made, viz., the greenback or legal tender notes. These constitute a full half of all our currency; they are the promise to pay" of the Government, made in its disss, and should have been the very first of its debts to be discharged. It is our great misfortune that the very portion of our currency that should be first got rid of is just that part that, by a most abserd complication in egisiation, we are almost powerless to touch.

The greenbacks are devoted, by solemn enactment, to

the purpose of redemption of the currency issued by the

National banks, the banks, on their part, having first de

irer in the shape of United States Government bonds

Let us now examine the present attitude of the National banks with regard to the question of resumption and see

is it not plain that there has been a hidden factor

if it is not necessarily one of hostility.

posited scentity therefor with the United States Treas

in the problem we have been discussing for these last 10 years. The banks, in the present condition of affairs, are enjoying a very lucrative, if not anomalous, position. They deposit with the United States Treasurer, as security for their eirculation, the bonds of the Government, the interest on which they, as they have a right to perceive it as a noumenon, in distinction | call profit No. 1. In return for the deposited bonds which, as they have a legal right to do, they loan to their domers, the discount on which we will call profit No. 2. As they enjoy the Government imprimatur their deposit are naturally large, and a per-tion of these also, as they have a right to do, they loan to their enstoracts, the discount on which we will call profit No. 3. These facts account for the 12 mous surplus that makes the stock of some of these institutions worth on their books 100 per cent premium. stitutions worth on their tooms 100 per cent premium.

We must suppose then that the banks have good reason
for being contented with the present state of things, and
for deprecating any change. But this statement by to
means exhauses the subject.

Under the National Banking Act the banks have the Under the National Banking Act the datas have the part to redeem!! their circulation in legal tember a greenbacks. Can anything be more supremely it berous than this! Now, in case of the calling and causeding of the greenbacks by the Government here would the banks stand! Clearly they must either tion. We all know what was the result of Mr. Met inch's effort to contract, and there can be little do that the repeal in 1868 of the Retiring Act of 1866 was obscilence to the manulate of the same power that adverthe reisease of the \$225,000,000 at the Fifth Avenue Reconstitution. If this prologue, with its intimations correct, we are brought to the consideration the concrete question, at whose expense is coin to be provided wherewith to meet sumption? The banks are, primarily, privately the provided where with the meet sumption? the concrete question, at whose expense is the coin to be provided wherewith to meet resumption! The banks are, primarily, private concerns established for purposes of profit to their stock noiders, and, if they have made extraor finary gains by reason of an arrangement with the Government, to which they relactantly assented, who shall say them may! On the other hand, is it not apparent that in our protracted financial trouble we are paying the price or penalty of our late struggle? If so, is it not equally clear that the cost should be borne by the Government or people at large! In fine, if the banks have the power to postpone resumption, and are secretly using that power under the instinct of self-preservation, should not the legislation of the next Congress of shaped to meet his issue, and the gold received by the Government be exchanged with the banks for greenbraks to be canceled! If should be borne in mind that this gold costs the Government no promium, and that with the retirement of the legal tenders resumption will be an accomplished fact. I would advocate the passage of an aet providing that all the gold received into the United States Treasury be exchanged weekly with the banks pro rata to their circulation for greenbraks, the greenbacks to be destroyed as received by the United States Treasurer. The instantaneous effect of this measure would be restoration of business confidence, and as its execution proceeded, the enhancement in proportion of the value of greenbacks, and by consequence of the national curded, the enhancement in proportion of the value of enlands, and by consequence of the national cu-ley. In very truth, resumption would be begu-h the first exchange. The banks should hav rency. In very truth, resumption would be beginn with the first exchange. The banks should have the privilege of remaining in suspension until their accumulation of gold reached 40 per cent of their circulation, below which they should be debarred by law from allowing their specie reserve to fall. But the retirement of greenbacks should proceed until they were all poil and destroyed, and their account on the Government beiger balanced and flually closed; and if their cancellation produced a deficiency in the currency, the banking enterprise of the country might well be frusted to supply it. It is healed the question for writers on this subject to quote the example of Great Britain in 1821, and of France in her recent contest with Prussia. The present financial condition of our Government has no precedent. "Like Adam's fall, it stands alone." A ROBERTSON. Rundly, N. J., Nov. 8, 1875.

The Commissioners of Emigration anticipate that at the opening of the next Legislature the Assembly Committee appointed to investigate the management of their department and of Quarantine affairs will report in favor of turning the emigration institutions over to the State. Some of the Commissioners, however, who have been long connected with the Board, are anxious to keep up the institution, and claim on be put them out of debt. Should the Legislature decide upon upholding the institution, Commissioners Lynch and Shack have determined to seek logislation to outitie them to vote on all questions relating to the appeintment and dismissal of employes. This right was extended to them, as representing the treat and charter the right of few years ago, but under the new charter the right of them, as representing the Irish and German societies, a

A TEMPERANCE REUNION. WELCOME TO A BRITISH TEMPERANCE ADVOCATE.

ECCEPTION OF JAMES IL. RAPER AT THE RESIDENCE OF WILLIAM E. DODGE-REMARKS OF DR. HOP-KINS OF WILLIAMS COLLEGE, DR. M'COSH, MR. RAPER, AND OTHERS-INTEMPERANCE IN THE COLLEGE-PROGRESS OF THE PROBIBITORY MOVE-

MENT IN ENGLAND AND AMERICA. On Thursday evening last the parlors of William E. Dodge's house, No. 225 Madison-ave., were filled by a large gathering of clergymen and prominent citizens at the invitation of Mr. Dodge to discuss the temperance question as well as to hear it discussed by James H. Raper, who has recently arrived from England. About 9 o'clock Mr. Dodge stepped to the center of the room, welcomed his guests, and spoke of the work and growth of the Society. He said the Society had now attained a po-sition where it was entitled to the confidence of the friends of the country, of religion, and of morality. He believed that the time was not far off when the authorities of the country would be so impressed with the danger attending the sale of intexicating drinks that they would no longer license the same. He then said that the National Temperance Society was a publication house as weil as a temperance society. In order that the company might see this fact for themselves, Mr. Dodge had brought from the rooms of the Society a single volume of each book issued by them.

Mr. Dodge then introduced President Hopkins of Wil-

iams College, who spoke substantially as follows:

Mr. Dodge then introduced President Hopkins of Williams College, who spoke substantially as follows:

I am desired to open this conversation by some remarks on "the relation of the social drinking customs to the editentional interests of the nation." This I suppose I am asked to do from my long connection with editention. It is just 50 years this Autumn since I first went to Williams College as an instructor, and, with the exception of three years. I have been there ever since, 36 years as President. For several years I was the oldest President in office in the country. I may be supposed, therefore, to know something about education, but about the drinking customs of society I know very little; and to treat a double subject of this sort well it would seem necessary to know both parts of it. But I have no statistics; I have collected no facts. The evils of intemperance I have known, but how far they have originated in social drinking customs I have not known. I remember well the first movement in Williamstown, and in the college, on the subject of temperance. It was, I think, as carly as 1852 or 1833. There were two hotels in the place, both selling liquor as a matter of course, and three or four stores that retailed three or four bogsheads each anumally. No one seemed to suppose the trailic wrong. But one subject of temperance is the trailic wrong. But one substant or Hewitt, then of Bridgeport, preached two tremendous sermons on the subject; and now note the effect of a trained conscience when it is enlimitatened. The next day both hotels and every after in town stopped selling. I have never known such an effect produced by any discourse, or any two discourses before or since. The effect of those discourses before or since. The effect of those discourses before a man as a subject; and now note the effect of a trained conscience when it is enlimitation to this day. A public sentiment was created that has never died out. For a long time the traille was wholly suppressed, and has never been resumed in the stores vas abundoned.

One main thing in training is the set, the drift and general spirit of the family, and of the social elements around the social elements.

One main thing in training is the set, the drittain gen-cral spirit of the family, and of the social elements around them. Let a young man rightly trained go to a literary institution and he will be almost sure neither to be a pro-moter of disorder dor to to fall into intemperate habits, in all my experience I have never known an instance, when I was sure the training had been right, in which a young man has thus failen. If all young men going into our literary institutions were to be thus trained, the in-stitutions could not fail of being what they should be, Supeose, on the other hand, that the majority of the young men go from families, reputable indeed, but worldly, fashiomable, selfish, self-indalgent, accustomed a the use of wine and other forms of nervous stimulayoung men go from families, reputable flaced, or worldly, fashionable, selish, seli-indiaigent, accustome to the use of wine and other forms of nervous stimuli tion, having perhaps associated the use of wine with gettiny, and the excinsion of it and of dranking custom generally with famaticism and narrowness, and it is a certain as any law of nature that there will be occasionable districted in disorder among the young men, and that numbers will form nabits of drinking the will curry them down to drankactis graves. Instructed may prench and exhort and set up what barriers to please, the young men are fortuled against anything the can do by illusi picty liself, to say nothing of incipier appetite and the begun work of the deceiver. Go never meant that families should sink down into darpard of Him and disolocidine of His laws, and then bathe to set up a system of outside institutions that should make their children what they ought to be. Parents are willing to pay money, but the gift of God in the resultse operated full full beful ment that the drinking customs of a courtry will be not point that the drinking customs of a courtry will be not point that the drinking customs of a courtry will be not not be purchased. It is precisely at this point that the drinking customs of a courtry will be not not not be purchased. It is precisely at this point that the drinking customs of a courtry will be not not not be seven to be greater or less extent the use of intoxication drinks in our likerary institutions. Whatever may be said of such use elsewhere and in other connections, a insure to a greater or less extent the use of infloxicating drinks in our literary institutions. Whatever may be said of such use elsewhere and in other connections, as connected with otheration, the effect is evil. In an address two years and more ago, before the National Temperance Convention at Saranoga, which I gave, as a now do this, at the request of the President of the National Temperance Society, I stated and illustrated the tollowing points in regard to the young generally. That neither alcoholic drinks nor narcotics of any kind are needed at that period of life, either for the omining of the system or for enjoyment. That during this period figure substances are injurious and diangerous—injurious noned as peculiar. The life is schedury, and both in an open air; hence less power to resist or constituate influence of narcotics and artificial stimulants. In his proper work, a student has no use for his nuscles, but must so use his brain as to draw from them blood and nervous energy. Hence the need of avoiding everything that will impair the digestive functions, or lower the one of muscular power, as narcotics and attaulants are shown to do. Life in our characterist institutions is sectal in such a way that there is special danger through the social nature that drinking habits will be formed the effect of these substances is wholly antagonistic to that control of the voluntary over the involuntary powers of the mind, which it is one great object of cincultion to give. If these propositions can be maintained, and it

ers of the mind, which it is one great object of education to five. If these propositions can be maintained, and it am sure that every one of them can, it must follow that the whole influence upon the educational interests of the country of intoxicating drinks, and so of the drinking customs of society, is evil. In closing, I desire to say that i agree with Dr. Edmunds of London in saying that whatever is physiologically right is morally right. That doctrine I have always held. In the address at Saratoga, already referred to, I went so far as to say that if stimulation by alcohol, or tobacco, or opium, or arsenic, would enable us to reach the highest state of balanced power, physical, intellectual, moral, spiritual, then we are not only at liberty to use those substances, but bound to do it. This I say. But I go further and say that whatever is physiologically wrong is morally wrong. We have no right to do ourselves harm. No man has a right to make his body an instrument of pleasure in such a way as to lower n instrument of pleasure in such a way as to lower of derange its functions, or in any way unit it se higher uses to which it may be put in the ser vice of its rational spirit. Let men so use their bodies as best to serve the interests of their higher powers and I James H. Raper of the Executive Committee of the

United Kingdom Alliance was then introduced, and spoke substantially as below:

Mr. President and Ladies and Gentlemen; I am by no means quite as comfortable here as Dr. Hopkins is,

I am not by any means entitled to your attention to the extent that he is and has already received. It is the simple truth, however, that you have heard from the President of the National Temperance Society, that I have, with a great number of excellent men in England, Ireland, and Scotland, endeavored to aid in the temperance reformation; but all the attitude that I could assume to-night for a few moments is somewhat of a reporter of the result of your own missionary operations in known to all or to nearly all that it was from this country that in 1828 and 1829 we obtained the principles that then were being advocated by some of principles that then were being advocated by some of your predecessors, and indeed by some of yourselves. Those principles were the principles of total abstinence from spirituous liquors, and throughout Great Britain and Ireland societies were established upon the same basis as had effected good results in the United States for some time. Now the success of those societies was very varied in our three different comities. Sociland and Ireland, then consuming spirituous liquors, found the advantage of the reformation in a very marked way. But in England, where spirituous liquors were loss consumed, and formented beverages were the beverages in common use, the advantages of that phase of the movement were not very marked. In 1832 a change took place from that of total abstinence from spirituous liquors to that of total abstinence from all intoxicating liquors, and then commenced that phase of the temperance movement which has been in operation down to the present time. The same operations are in progress throughout the three kingdoms which are in progress in your own country. I am here just now more particularly in reference to the political phase of the movement. In the legislative department we have watched with interest all that has been done in the United States, and kept up a correspendence, and have had very magnificent help from gentlemen who have visited our country from time to thise in his department. We take up the proposition we have just heard so logically evenue, and was what is physiologically wrong is morally wrong, and we say what is morally wrong cannot be politically regions. That is the standpoint of the movement to which Mr. Dodge referred. In England we have many societies as you have here. We have recently added to those national organizations, specially throughout England and Wales the Church of England Textporance Spiciety. This organization has now the special patronege of her Majesty and the Archbishops

both of Canterbury and of York, and a large portion of the clergy are united with it. The Church of England has found it absolutely necessary to take up this matter of intemperance, and the society is one which includes a portion acting as citizens as well as Christians and individuals, and that harmonizes with the plan of the United Kingdom Alliance with which I am identified. That organization takes in all good citizens who are prepared to demand from Parliament the power to vito ine sale of liquors in a community where the sentiment is sirong enough to warrant it. A measure has been submitted to Parliament for consideration, and during several years it has been introduced and discussed by Parliament. In the last session of Parliam in 14 members voted for it. The basis of the organization has been announced from time to time, and without pickging our selves to total abstinence as essential to membership, we hay down the following propositions, which was adopted by our General Council:

by our General Council.

1. That it is neither right nor politic for the State to afford
1. That it is neither right nor politic for the State to afford
1. That it is neither right nor politic for system that tenia
to increase crime, to waste the national reconrece, to corrupt
the secial habits, and to destroy the health and lives of the

the secal habits and to destroy the health and fives of the people.

2. That the traffic in intexicating liquous as common beverages is intimical to the true interests of individuals and destructive to the order and welfare of society, and ought therefore to be prohibited.

3. That he history and results of all past legislation in regard to the fliquor traffic abundantly prove that it is impossible astisfactorily to limit or regulate a system as essentially mischlerons in its tendencies.

4. That ne considerations of private gain or public revenue can justify the opicioning of a system so discipling an interest in policy, and disastrons in results, as the traffic in intericating liquous.

5. That the legislative prohibition of the liquor traffic is perfectly compatible with rational interty, and with all the claims of justice and legitimate commerce.

6. That the legislative appression of the liquor traffic would be highly conductive to the development of a progressive divingation.

7. That, rising above class, sectarian, or party considerations, all good enhances about combine to procure an enacument prohibiting the sale of interacting beverages, as anording most efficient and in removing the appaining with of intemperance.

Signed on behalf of the Council,

Wathin C. Theyeneras, Bart, President.

Our effort as the United Kingdom Allisines is to piece.

Our effort as the United Kingdom Alliance is to place upon the statute book these convictions. Last year our expenditure was £22,000 (\$120,000), and five years ago many of our merchants joined in a subscription list of £100,000 to carry on the movement.

Those of the ladies and gentlemen present who watch British politics to any extent will know that in 1874 a great change took place in the government of the coun-

British poblics to any extent will know that in 1874 a great change took place in the government of the comity, and a new Government took charge of the nation, but they have done as all others have, they have managed to make nobody satisfied; those who wanted more restriction want more still, and those who wanted more restriction want more still, and those who wish less are dissatisfied.

I have not much information to give to you in the way of suggestions bearing upon the country. I have been in the States of Maine, Massichuseits, Kinde Island, and Connectiont and examined below the surface the condition of things. The state of Maine was followed by the States of Massichuseits, New-Hampshire, and by Vermont, Connection, and Rhode Island, one after another. Promittory laws were placed upon the statute books. We have observed your experience, and instead of asking for a prohibition for a large State we are only asking that power be given to a community where there is a strong opinion against it—that wherever that opinion is we can make it executive to prohibit the sale of inquor. In 1868, the Province of Canterbury had a committee to examine all its parishes, and appended to their report was this fecommendation:

Your Committee, in conclusion, are of opinion that as the

the Province of Canterbury had a committee to extimate all its parishes, and appended to their report was this recommendation;

Your Committee, in conclusion, are of opinion that as the ancient and arowed edgect of licensing the sale of intoxicating liquors is to supply a separate public want, without detriment to the public without a strong power of restraining the assess of renewal of licenses aincide to placed in the hands of persons most deeply interested and affected—namely, the minimizants themselves—who are entitled to protection from the injurious consequences of the present system. Such a power would in effect, secure to district willing to exertine it, the advantages use rajoyed by the numerous parisans in the Province of Canterbury, where, according to reports armshed to your Committee, owing to the influence of the landowners, no sale of intoxicating inquors is licensed. Few, it may be believed are cogmissant of the fact—which has been closed by the present inquiry—that there are at this time within the Province of Canterbury, upo and of one thorsand parisacs in which there is mainter pinion-incuse nor beer slop, and, where, in consequence of the absence of these traingements to crime and parapertan, according to evidence before the Committee, the intelligence, morality, and comfort of the people, are such as the friends of temperance would have anticipated.

Mr. Raper closed by speaking of his visit to Harvard

Mr. Raper closed by speaking of his visit to Harvard College, and the great pleasure he experienced in noting the absence of all kinds of stimulants at the students dinner.

Dr. Williard Parker followed in a short address, in which he gave the physiological reasons for avoiding the use of alcohol. The Rev. Dr. McCosh, President of Princeton College, thought that the great thing in this movement was to cultivate a higher moral tone, and especially a higher religious tone in the community. In speaking of the recent action of the faculty of Princeton College, he said it was taken mainly because nearly all secret societies were productive of great dissipation. The company then adjourned to dinner.

Among those present were President Hopkins of Willams College, President McCosh of Princeton College, Sighop Janes, Stuart Brown, J. W. Beekman, Cyrus W. Field, J. C. Havemeyer, Robert Hoe, Dr. Willard Parker, Robert Carter, Norman White, W. A. Booth, J. R. Jaffrey, Dr. A. C. Pest, Dr. Nathan Bishop, the Rev. Drs. Anderon, Prentiss, Vincent, Chickering, Adams, and White; William Millets, Mayor Wickham, H. K. Corning, C. R. Roberts, John A. Stewart, J. P. Crosby, Howard Potter, and Whilam Walter Phelps.

THE RETURN TO A GOOD CURRENCY. CONTROLLER HAVES OF CHICAGO ON THE FINANCIAL SITUATION-A POLICY OUTLINED. To the Editor of The Tribune.

Six: I have never known a time when party names and ties have had so little influence upon voters There seems to be a general desire to favor such a collecas may be wise and beneficial, and an equally genera disappointment that such a policy has not been embedied in the resolutions and public utterances of either party. In my opinion the conservative judgment of the country is not represented in the position of either the inflation-Onio and Pennsylvania have been placed in the position of favoring an unlimited increase of legal-tender paper, the refusal to pay the bonded dept of the United States in accordance with the acts of Congress creating it, and absequent acts pledging the faith of the Government for its payment in coin, or the destruction of the present denosits with the Government, I think they will not be sustained by the Democratic party. On the other hand, any attempt to abolish the present financial system by withdrawing the United States legal-tender poper and the secured bank circulation, and a return imply to gold and the old system of wild-cat banking. will, in my opinion, not be sustained by the voters of the Republican party. I think the political necessity of the hour is the presentation to Congress and the country of a lear and weil-defined proposition to protect, preserve. and make equal with coin the currency as it is, without reducing its volume or diminishing the security for its edemption-and that at the earliest moment. I believe such a proposition will be approved by the people without regard to party, whenever an issue is made upon it; and I also believe that it is the duty of Congress to settle the question this Winter, and give us relief from the suspense that is paralyzing our industrial interests, by adopting the legislation necessary to carry such a propostion into immediate effect. I would give distinct form to that proposition as follows:

1. That incuediately upon the passage of the necessary et of Congress the Secretary of the Treasury shall exchange for legal-tender paper of the United States, when presented in even sums of one or more thousands of dolars, coupon bonds of the United States, principal and interest payable in coin, running thirty years or longer, cearing interest at four and a half per cent, or such other rate as would ordinarily make the value of the bond par in gold; or, at the option of the United States, shall give coin for such legal-tender paper upon such presentation, such option to be made known by public advertisement, and to be uniform and general in its application for the time and to the extent specified in such advertisement.

2. The legal-tender paper redeemed by the Government to be reserved for and applied in the purchase of outstanding bonds of the United States bearing a higher rate of interest than the redemption bonds, such pu chase to be made by public biddings, duly advertised, whenever the redcemed legal-tender paper shall amount to a certain sum, say \$5,000,000 or \$10,000,000.

3. The demand notes of the United States never to exceed the amount now authorized, and to remain a legal tender for bank circulation, and all other indebtedness except customs, duties, and interest and principal your predecessors, and indeed by some of yourselves. of the Government bonds, and such debts and liabilities as by the terms thereof have been made specifically pay-able in coin.

This financial plan would secure the following results:

(1.) The bank circulation would continue, as now, amply secured.

(2.) No run upon banks or center in the cold market could affect the currency in any way.

(3.) The currency being brought up to par, all the coin in the country would be utilized.

(4.) No apprehension or distruct would affect interest ransactions or hinder the prosecution of legitimate enterprises.

(5.) The volume of the circulating median being preserved and confidence restored, the increase in its value would not depreciate property, but deuts could be paid as in ordinary times by fair sales and conversion of assets.

I will only say, in conclusion, that the country will lose thousands of millions by extending the process of contraction over a term of years as provided by the law of the inar session of congress, and that the abandonment of the present currency and the enforced liquida-This financial plan would secure the following results:

contraction over a term of years as provided by the law of the inst season of Congress, and that the abandoment of the present currency and that the abandoment of the present currency and the enforced liquidation of all habilities in coin would produce almost universal ruin. The enterprising manufacturers and business men and the laboring classes are entitled to consideration from the Government. Justice and good faith require that violent and extreme measures should not be resorted to, that the financial conditions now existing should not be wantonly changed, but that security and conditione should be restored and productive industry promoted by the adoption of a permanent system adapted to our situation, and approved by the experience, common sense and practical escacity of our people. It trust that in the approaching session of Congress sit statesmen will prove themselves equal to the energency, and regardless of supposed part interests, will unite in giving relief to the country. unite in giving relief to the country. New-York, Nov. 5, 1875.